

THE NUR AF SHAN

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No. 32

FOREIGN TELEGRAMS.

London, August 1.

A telegram from Tangier states that three tribes have raided Casa Blanca resenting the construction of harbour works and tramways and have massacred a number of the workmen.

It is stated that five Frenchmen, two Italians and one Spaniard were killed.

A German ship brought the survivors to Tangier.

The French cruiser *Galilee* has left Tangier for Casa Blanca.

The townspeople perpetrated the murders, headed by the tribesmen, near the quarry whence a locomotive was returning to harbour, the native fireman first stabbing the driver who was cut to pieces.

The Pasha and the troops practically abetted the outrage.

The Japanese have disbanded the Korean army.

Four Koreans have been killed and wounded in riots following the disarmament.

In the House of Commons Sir William Collins asked Mr. Morley a series of questions concerning the deaths from tetanus in the Punjab consequent on the use of Dr. Haffkine's prophylactic.

Mr. Morley, in a written reply, says: I am not prepared to institute another enquiry. Inoculation with the prophylactic has been extensively employed without untoward results. If Dr. Haffkine elects to return to India he will be employed at his former salary.

London, August 2.

A debate on the Foreign Office vote took place in the House of Commons yesterday.

Sir Edward Grey said that he considered it improbable that the sugar Convention would be broken up.

Referring to the Denshaw affairs he pointed out that he had said nothing on Tuesday precluding the possibility of a revision of sentences. An act of clemency might be in accordance with good policy when the state of feeling necessitating a severe example had passed away.

He added that the establishment of self-government in Egypt before the people were prepared for it would reopen the door to corruption and oppression.

A Spanish warship has been ordered to Morocco.

The French vessels *Conde* and *Duchakala* are being prepared at Toulon.

The Moorish Governor is sending two hundred soldiers to Casa Blanca and has warned the Europeans at Rebat to remain within the town owing to the excitement of the tribes through French intervention in the Customs administration.

It is understood that France has proposed to Spain to land a Franco-Spanish force at Casa Blanca in accordance with the policing powers provided under the treaty at Algiers.

The Italian cruiser *Etna* is now at Tangier where it is ordered to remain at the disposal of the Minister.

A Bulgarian band has attacked the village of Guredjik, near Drama.

Colonel Elliot, British Gendarmery officer, has been wounded in the leg.

There have been several severe encounters between Turkish troops and Bulgarian and Greek bands latterly.

London, August 3.

The French battleships *Suffren*, *Charlemagne*, *Republique*, and the cruisers *Jules Ferry*, *Victor Hugo* and *Desaix* are preparing at Toulon to sail, and three transports have been ordered to convey 2,500 troops to Morocco.

The British cruiser *Andria* at Gibraltar has been ordered in readiness for peremptory service.

Three thousand Algerian troops and certain regiments quartered in Southern Spain are going to Morocco.

It is believed that they will remain until the new police are installed at the eight ports designated in the Algiers treaty.

London, August 4.

A telegram from Tangier states that four hundred refugees have arrived from Casa Blanca where a terrible panic prevails.

The cruisers *Gloire* and *Jeanne d'Arc* and a transport have started from Toulon to Morocco.

The Spanish press is strongly opposed to the active participation of Spain in the Casa Blanca affair.

The Standard Oil Company, mentioned on the 14th April, has been fined 29,240,000 dollars, which is the legal maximum.

The Hague Conference has adopted the American proposal to establish a permanent arbitration court.

The new court will adjudicate on judicial questions and will not interfere with the tribunal created in 1899 which will be available for political disputes.

The Manila elections have resulted in a triumph for the Nationalists who demand independence, freedom to carry arm, the establishment of jury trials and the representation of the Nationalists on the Philippines commission.

London, August 5.

It is rumoured that there is much unrest at different places on the Moroccan coast especially at Rabat.

The Spanish Contingent for Morocco will not exceed 500.

Mr. Winston Churchill, speaking in the House of Commons, said that the Government had decided to authorize the immediate construction of 400 miles of railway in Northern Nigeria at an estimated cost of £1,230,000; one of the objects being the developing of cotton growing.

The execution of the sentence on the Standard Oil Company has been withheld pending an appeal to the United States Circuit Court.

The judgment against the Standard Oil Company has caused a sensation in America owing to the stupendous fine and the severe remarks of the Judge, likening the officials to counterfeiters and thieves and holding out a prospect of indictments for conspiracy.

Mr. Rockefeller, who was golfing when he heard the judgment, was not concerned.

The appeal entails plentiful delays.

A telegram from Belfast states that the grain and flour merchants are memorialising the Viceroy for the protection of their carter, stating that lawless bands control the streets.

A dozen strikes have been sentenced, one to six months' imprisonment, in connection with Saturday's disturbances.

EDITORIAL NOTES.

The Indian Standard for August has just come to hand. One of the most interesting articles, called "A Missionary View of the Unrest in India" is from the pen of Mr. L. B. Chamberlain. As a call to the missionary body to exercise greater wisdom and sympathy in dealing with the people of this land it is most timely and appropriate; but we can hardly approve of the position taken by the author in his first sentence "The 'Unrest' is hopeful and helpful."

In order to see hopefulness and helpfulness in such a state of affairs as has been prevailing in India during the past thirty months, one has to regard the quasi-nationalistic movement in India as healthful in its origin, purpose and methods, and this the Nur Afshan for one is not prepared to do. As regards its origin, no one thinks of denying that it has its roots in opposition to the present Government of India, and it is not too much to say that in the minds of the most of the agitators there is no discrimination between acts of justice and injustice upon the part of the rulers. How then can we, who are the representatives of a religion that above all stands for law and order, directed by love, show our approval of such sentiments as those of Bepin Chandra Pal and others? If it were a question of reform or a protest against real abuses of power on the part of the British Government one could understand how the missionary might show a helpful sympathy; but when it is a question of striking at the root of authority in this great empire, one is at a loss to perceive at what point approval may be expected. Mr. Chamberlain speaks of "many (missionaries) not being subjects of the Emperor of this land." This is true but it is also true that there is not a missionary in India, be he American, German, or Swede who is not in a very real sense a guest of the Emperor's and therefore all the more strongly bound to maintain his honour and the stability of his rule. Englishmen resident in India may show whatever approval they see fit of the movement toward nationalism in this empire, Americans and other foreigners are in honour bound to "keep their hands off."

But we commenced this article by saying that sympathy and wisdom were called for in our dealings with the people among whom we work. We should rather have said sympathy controlled by wisdom. It is not strange that the missionary who has definitely decided to spend his life in India should long for a more intimate companionship with his adopted people, and there is nothing easier by way of winning regard than an attitude of sympathy, and of "siding" with those whom we wish to attract; but this is just where the temptation to insincerity and impulsiveness is most sure to be found, and where Divine wisdom is most needed. How to show real love and a true devotion to those from whom we must differ in opinion is a task to be performed only under the guidance of the Holy Spirit.

A PHILOSOPHER'S TALK TO SCIENTISTS.

The recent inaugural address of the president of the British Association for the Advancement of Science is an unusual event in more ways than one, for, in the first place, the presiding officer was Mr. Balfour, the British Prime Minister, and, in the second, he spoke, not as a man of science, but as a philosopher, reminding scientists of their limitations. He took as his text the new electrical theory of matter, and after a very striking analysis, from his point of view, of the steps by which it was reached and the profound modification that it must introduce into our ways of looking at the universe, he proceeded to a comparison of the scientist's view of creation with that of the "ordinary man," which is both interesting and instructive. Says Mr. Balfour, as quoted in *Science* (August 26):

"That these new views diverge violently from those suggested by ordinary observation is plain enough. No scientific education is likely to make us, in our unreflective moments, regard the solid earth on which we stand, or the organized bodies with which our terrestrial fate is so intimately bound up, as consisting wholly of electric monads very sparsely scattered through the spaces which these fragments of matter are, by a violent metaphor, described as 'occupying.' Not less plain is it that an almost equal divergence is to be found between these new theories and that modification of the common-sense view of matter with which science has in the main been content to work.

"What was this modification of common sense? It is roughly indicated by an old philosophic distinction drawn between what were called the 'primary' and the 'secondary' qualities of matter. The primary qualities, such as shape and mass, were supposed to possess an existence quite independent of the observer; and so far the theory agreed with common sense. The secondary qualities, on the other hand, such as warmth and colour, were thought to have no such independent existence, being, indeed, no more than the resultants due to the action of the primary qualities on our organs of sense-perception; and here, no doubt, common sense and theory parted company....

"My present purpose requires me to do no more than observe that, be this theory of the primary and secondary qualities of matter good or bad, it is the one on which science has in the main proceeded. It was with matter thus conceived that Newton experimented. To it he applied his laws of motion; of it he predicted universal gravitation. Nor was the case greatly altered when science became as much preoccupied with the movements of molecules as it was with those of planets. For molecules and atoms, whatever else might be said of them, were at least pieces of matter, and, like other pieces of matter, possessed those 'primary' qualities supposed to be characteristic of all matter, wheth-

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"But the electric theory which we have been considering carries us into a new region altogether. It does not confine itself to accounting for the secondary qualities by the primary, or the behavior of matter in bulk by the behavior of matter in atoms; it analyzes matter, whether molar or molecular, into something which is not matter at all. The atom is now no more than the relatively vast theater of operations in which minute monads perform their orderly evolutions; while the monads themselves are not regarded as units of matter, but as units of electricity; so that matter is not merely explained, but is explained away.

"Now the point to which I desire to call attention is not to be sought in the great divergence between matters as thus conceived by the physicist and matter as the ordinary man supposes himself to know it, between matter as it is perceived and matter as it really is, but to the fact that the first of these two quite inconsistent views is wholly based on the second.

"This is surely something of a paradox. We claim to found all our scientific opinions on experience; and the experience on which we found our theories of the physical universe is our *sense-perception* of that universe. That is experience; and in this region of belief there is no other. Yet the conclusions which thus profess to be entirely founded upon experience are to all appearance fundamentally opposed to it; our knowledge of reality is based upon illusion, and the very conceptions we use in describing it to others, or in thinking of it ourselves, are abstracted from anthropomorphic fancies, which science forbids us to believe and nature compels us to employ."

In addition to this, the speaker reminds us, although we get all our ideas of the physical world through sense-perception, this depends largely on the constitution of our organs of sense. For instance, what we see depends not only on what is to be seen, but on our eyes. Now our sense-organs were developed by evolution with a view not to the uses of scientific observation, but to those of practical every-day life. Hence our beliefs about the physical world have been fundamentally wrong, except so far as its every-day uses are concerned. We have been living in a "world of illusions" from which scientific investigation is just causing us to emerge. In conclusion, Mr. Balfour suggests that these limitations will in the end prove a barrier to the indefinite extension of knowledge. He says:

"Considerations like these, unless I have compressed them beyond the limits of intelligibility, do undoubtedly suggest a certain inevitable incoherence in any general scheme of thought which is built out of materials provided by natural science alone. Extend the boundaries of knowledge as you may; draw how you will the picture of the universe; reduce its infinite variety to the modes of a single

space-filling ether, retrace its history to the birth of existing atoms; show how under the pressure of gravitation they became concentrated into nebulae, into suns, and all the host of heaven; how, at least in one small planet, they combined to form organic compounds; how organic compounds became living things how living things, developing along many different lines, gave birth at last to one superior race; how from this race arose, after many ages, a learned handful, who looked round on the world which thus blindly brought them into being, and judged it, and knew it for what it was—perform, I say, all this, and, though you may indeed have attained to science, in nowise will you have attained to a self-sufficing system of beliefs. One thing at least will remain, of which this long-drawn sequence of causes and effects gives no satisfying explanation; and that is knowledge itself. Natural science must ever regard knowledge as the product of irrational conditions, for in the last resort it knows no others. It must always regard knowledge as rational, or else science itself disappears. In addition, therefore, to the difficulty of extracting from experience beliefs which experience contradicts, we are confronted with the difficulty of harmonizing the pedigree of our beliefs with their title to authority. The more successful we are in explaining their origin, the more doubt we cast on their validity. The more imposing seems the scheme of what we know, the more difficult it is to discover by what ultimate criteria we claim to know it."

DON'T WORRY

O heart of mine, we shouldn't

Worry so!

What we've missed of calm we couldn't

Have, you know!

What we've met of stormy pain

And of sorrow's driving rain,

We can better meet again,

If it blow.

For we know, not every morrow

Can be sad;

So forgetting all the sorrow

We have had,

Let us fold away our fears

And put by our foolish tears,

And through all the coming years

Just be glad.

—James Whitecomb Riley.

"Forenoon and afternoon and night,—

Forenoon and afternoon and night,—

Forenoon, and—what?

The empty song repeats itself. No more?

Yea, that is Life: make this forenoon sublime,

This afternoon a psalm, this night a prayer,

And Time is conquered and thy crown won."

—Edward Rowland Sill.



A FREETHINKER'S TRIBUTE TO THE BIBLE.

Mr. F. J. Gould, one of the intellectual leaders of the Free-Thought movement in England, confesses himself deeply impressed by "the use of the Bible as a source of imagery for the common people," and declares that, "speaking only from the point of view of literature and culture," he should regret its disappearance. He expresses these sentiments in an article in *The Literary Guide and Rationalist Review* (London), from which we quote further:

"Millions of church-going and chapel-going men and women are shut out from the rich resources of the classics, of general Oriental legend (except in such cases as the 'Arabian Nights'), and from the varied treasures of Teutonic mythology, European folklore, and mediæval chronicles and poetry. They have no imaginative reservoir, so to speak, but the Bible. Burns, emancipated as he was from Scottish pietism, caught influence of Bible imagery in his 'Cotter's Saturday night':

The priest-like father reads the sacred page,
How Abram was the friend of God on high;
Or Moses bade eternal warfare wage
With Amalek's ungracious progeny;
Or how the royal bard did groaning lie
Beneath the stroke of Heaven's avenging ire;
Or Job's pathetic plaint and wailing cry;
Or rapt Isaiah's wild, seraphic fire;
Or other holy seers that tune the sacred lyre.

It seems to me that, when working men and women read the Bible (as many do, or used to do) with veneration and interest, they actually attain, however crudely and inadequately, a sympathetic insight into history. The history they learned at school was too often lifeless and meaningless; but in the Bible they experience a combination of history and moral emotion. This combination was what Carlyle, amid many defects, nobly assisted the British mind to appreciate; but for the bulk of the working classes it is only approached through the medium of the Bible. In the pages of the Bible the peasant and the ill-educated house-mother gain glimpses of a large past—of kings, judges, prophets, patriarchs, poets, heroes, and martyrs; and of glowing landscapes of the East, of pyramids and temples, of the tents of Shem, the rose of Sharon, and the cedars of Lebanon. I should profoundly distrust any rationalistic analysis which was so intent on liberating the proletarian soul from theological bonds that it carelessly left that soul without a popular and easily accessible treasury of poetic reminiscence and metaphor.

"It must be borne in mind that the Bible has only figured in the people's literature for a few centuries. Before the days of Luther and Wycliffe the villager and artizan knew nothing of it except through sermons, ritual, church windows and carvings, and the like. And I fervently trust that the education of the future will supply the people with a far ampler apparatus of fancy and allegorical phrase and picture than either cathedral or Bible presented. Not only is that my hope; it is my expectation. As the literature of the world is revealed

to the masses, I am confident there will be gradually constructed a new scheme of legend, anecdote, and maxims which will appeal to the imagination and add beauty to the household words. The scheme will be broader and nobler in expanse and content than that which the Biblical books could furnish. The spirit of Ariel and the magic of Prospero will supersede the tamer and more limited charm of the Pentateuch and the Gospel. I long to see the supersession accomplished. Meanwhile, I simply want to urge that rationalism has only done half its work when it dispenses, theism, and neglects to beckon to the stage the new and grander muse."

A SWEDISH PRODIGAL.

A man, known for his drunken habits and generally bad character, went to the house of a colporteur of the British and Foreign Bible Society at Stockholm, and asked for money.

Without heeding the man's request, the Bible agent said: "Can you read?"

"Yes."

"Then oblige me by reading a few words from this book."

"What is it?"

"God's Word—the New Testament."

"No, thank you, I would rather not."

"Now do please."

"Well, just to oblige you, I will."

No sooner had he taken the Testament than his hand shook, and as he read aloud his voice trembled till it stopped abruptly.

"Go on, my friend," said the other persuasively.

"Oh, sir!" exclaimed the man, it makes me all of a tremble. It is thirty years since I held a Bible, which was left to me, by my father. I pledged it for drink, and have never redeemed it."

"And have you never read a Bible since?"

"No, sir. I have tried to forget my father's Bible, but the memory of that act is constantly before me."

"Well, now, how would you like to keep this New Testament and read it?"

"Thank you kindly. I promise to read it."

"Let me mark this chapter (Luke xv.), which I should like you to start with."

"Thank you. Good morning, sir."

"Good morning, friend, and God bless you."

Some little while afterwards, as he was going to preach, the colporteur met the man with his child, sitting by the wayside, reading the New Testament.

"Good evening, friend, you appear to be well employed," cheerily exclaimed the Christian man.

"You've guessed right."

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"How can I thank you for the precious Book, sir? This is the sixth time I have read this chapter. If there is such a Father still to be found, the prodigal son sits here by the wayside."

"Yes, the Father waits. Rise and go to Him as the prodigal did, and you will receive a glad welcome."

"I will! I will!" exclaimed the man earnestly. "This Book shall guide myself and my child to that table which, even for beggars, is prepared in heaven. Pray for me. God bless you!"

"Amen," responded the other, as the two men shook hands.

And the angels of God sang for joy because another sinner had repented.

G. A. ANGUS.

"THEY HAVE TAKEN AWAY OUR LORD."

"They have taken away our Lord, and we know not where they have laid Him."

Mournful cry of the latter years,
Echoing, echoing in our ears,
From souls unsaved for whom He died,
From hunger and thirst unsatisfied,
From burdened hearts and deep unrest,
From lives by manifold cares oppressed—

"They have taken away our Lord,
And we know not where they have laid Him."

"Another Jesus" they preach to men,
A Jesus strange to our loving ken;
A Man Who bowed to the human's doom
And never rose from His rock-hewn tomb,
A Christ Who never for sinners died,
A Christ mistaken, a Christ Who—lied!

"They have taken away our Lord,
And we know not where they have laid Him."

They are crying "Peace" where there is no peace.
And drugging souls till their longings cease;
They darken the Light to blinded eyes,
They tangle the Truth in a web of lies,
They block the way for the stumbling feet,
They rob the starving of drink and meat—

"They have taken away our Lord,
And we know not where they have laid Him."

What is there left if He is gone?
A night without the hope of dawn,
Man staying alone in a maze of doubt,
A world of strife with the Peace left out,
A weight of guilt on our shoulder laid,
Sin unforgiven, the debt unpaid;
An awful chaos of fear and dread,
With Satan living and Jesus dead—

"They have taken away our Lord,
And we know not where they have laid Him."

HOW IRON RUSTS.

That the rusting of iron is not a simple combination of the metal with oxygen, as was formerly supposed, is now certain, and recent investigation indicates that it is dependent on conditions of temperature and electrical action that are yet incompletely understood. The subject is of the highest importance, since both our greatest and our most delicate constructions are now largely of iron or steel, and rust continually threatens and finally destroys them. Says an editorial writer in *The Electrical World and Engineer*, noticing a preliminary inquiry into the subject summarized in The Proceedings of the Chemical Society:

"The results suggest that electrolytic action is involved. It seems that when pure iron is left in contact with dry oxygen it does not rust. Moreover, iron does not rust when left in contact with mixed oxygen and water vapor, so long as the temperature is kept constant. If, however, the temperature be allowed to fluctuate, so that the water vapor condenses in water on the iron, rusting takes place. Again, rusting is stated not to occur if pure iron is immersed in pure water free from oxygen. But if the water absorbs oxygen, rusting occurs. Consequently, it would seem that the rusting of pure iron requires the presence both of liquid water and of oxygen, neither being in itself sufficient. A large number of attempts have been made to produce a non-rusting iron, or give a surface to iron which will not rust. Nickel-plating is the best expedient which has been found, although there are manifestly many cases in which this expedient can not be applied. Any cheap plan which would enable surfaces of iron and steel to be preserved from rusting would add materially to the world's wealth, because, at the present time, the annual rate of destruction of steel commodities, rails, and structure aggregates a gigantic international loss. It would be well worth while conducting extensive experimental researches in this direction at the expense of communities or governments, in the hope of arriving at some more generally available expedient than nickel-plating, which is only effective under special conditions.

"The subject is usually regarded as entirely within the province of chemistry, but this is by no means necessarily the case. In the first place, the existing expedient of nickel-plating is an electrolytic process, and is, therefore, a subject of electrical interest. In the second place, the nature of rusting seems to involve electrolytic action, so that a complete comprehension of the phenomenon is likely to extend beyond the limits of chemistry, as ordinarily defined. We are accustomed to regard with dismay the destruction of iron pipes, which may occur in the ground owing to the electrolytic action of stray currents from a trolley system; but the wholesale steady destruction of iron both above and below ground, owing to natural rusting, is a far more important factor in the depreciation of general wealth."



WHY IS MORNING AIR FRESH AND SWEET?

Every one recognizes the sweetness and freshness of the early morning air, and knows that these attractive properties disappear as the day advances; but, so far as analysis goes, the composition of early morning air is not different from that of air at any other time. Why is this? Says a writer in *The Lancet* (April 25):

"It is well to remember that during the passing of night to day and of day to night several physical changes take place. There is a fall in temperature at sunset and a rise again at dawn, and consequently moisture is alternately being thrown out and taken up again, and it is well known that change of state is accompanied by electrical phenomena and certain chemical manifestations also. The formation of dew has probably therefore far more profound effects than merely the moistening of objects with water. Dew is vitalizing not entirely because it is water but because it possesses an invigorating action due partly, at any rate, to the fact that it is saturated with oxygen, and it has been stated that during its formation peroxid of hydrogen and some ozone are developed. It is not improbable that the peculiarly attractive and refreshing quality which marks the early morning air has its origin in this way. . . . The difficulty of inducing grass to flourish under a tree in full leaf is well known and is generally explained by saying that the tree absorbs the nourishing constituents of the soil or that it keeps the sunlight away from the grass and protects it from rain. It is doubtful whether any of these explanations is true, the real reason most probably being that the vitalizing dew can not form upon the grass under a tree, whereas as a rule both rain and light can reach it."

The Union Congregation Church of East Brookfield, Mass., has decided, by a unanimous vote, to unite with the Episcopal Church Diocese of Western Massachusetts. By the Boston *Watchman* (Baptist) this event is viewed as one "of much significance in its indication of a tendency toward a ritualistic worship." The new York *Churchman* (Protestant Episcopal) says: "Congregations in New England have frequently changed their ecclesiastical allegiance; King's chapel in Boston is a conspicuous instance, and so are many, perhaps most, of the Unitarian churches in Eastern Massachusetts. But this is thought to be the first time in this country that a church body has made such a change with no division among its members."

SCIENCE BREVITIES.

The manufacture of quartz glass is rapidly developing in Germany, writes Richard Guenther, United States consul-general at Frankfort. The product consists essentially of melted quartz, which is made into tubes and other articles. It is perfectly translucent. The initial experiments in the manufacture of the new glass were

made in England, but a firm at Hanau a few miles from Frankfort was the first to place quartz-glass apparatus upon the market. "Everybody who knows the properties of quartz glass admit that it will soon replace ordinary glass for many uses. In is only a comparatively short time since German manufactures revolutionized the manufacture of optical glasses and obtained a monopoly of this important industry, and there is reason to believe that this will be repeated with quartz glass."

A recent newspapers despatch quoted in *The Electrical Age* states that Sherman Hobson, a railroad man of Pueblo, Colo., has just perfected an appliance which, if all proves true that is claimed for it by its inventor, will greatly reduce railroad collisions and save thousands of lives annually. "The new appliance is a sort of looking-glass to be hung on each side of an engine to enable the engineer and fireman to see the roadbed for six miles, both in front and in the rear. The chief value of the invention is that it does not make any difference if the road is curved or straight. The instrument works on the principle of a mirage, and it has been named by its inventor the 'miragescope'. It has been tested from Denver to Grand Junction on the Denver and Rio Grande and the Colorado Midland, and also passed favorable tests on the Colorado Southern and Missouri Pacific."

Vienna has a school for waiters, where in a three years' course pupils are taught the same subjects they would learn in ordinary elementary schools, but French is added to the programme. In addition, there is the technical training, which includes cookery in all its branches, the composition of a correctly spelt menu, the laying of tables, the folding of serviettes, and last, but not least, the art of deportment.

The vast majority of Christ's followers must take their place in the ranks of the world's workers. By the sweat of their face they must earn their bread. Through the long hours they must be busy in the home and shop and mill and office. What they do for Christ they must do largely where they toil—by the quality, the spirit, utterance of their daily life.

—Ex.

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